

ANCIENT WISDOM



THE THEOSOPHICAL SOCIETY OF SAINT LOUIS, PUBLISHER

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THE THEOSOPHICAL SOCIETY OF SAINT LOUIS

PRESENTS

> > > THE ANNUAL VIDEO FESTIVAL < < <

SUNDAY - - OCTOBER 20, 1991 - - 3:00 P. M.

LODGE HEADQUARTERS
16 North Gore, Suite 205
Webster Groves, MO

A STILL SMALL VOICE

Narrator - Bill Kurtis

The Beginning of the Beginning - Three Mystical Experiences - Meditation and Mysticism - Nature Mysticism - Science and Mysticism - Mysteries Solved.

THE ART OF MEDITATION

Allan Watts

An experiential view and journey toward relaxation - calming the mind - by disciplines of body posture, breath control, and concentration. This is truly an "entrancing" film.

TRANSFORMATIONS OF MYTHS THROUGH TIME

Joseph Campbell & Peter Donat

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NO PUBLIC LECTURE IN SEPTEMBER - - - EACH 2ND SUNDAY, MONTHLY THEREAFTER

CLASSES WILL BE HELD ON THE 2ND & 3RD WEDNESDAYS THIS YEAR, STARTING OCTOBER 9TH.

WEDNESDAY, OCT. 9, 1991 - 7:00 P.M. Healing Service (2nd Wednesdays only)
7:30 P.M. Study Class - President Mayre P. Schoene
"Reincarnation"

WEDNESDAY, OCT. 16, 1991 - 7:30 P.M. Study Class - Judy Betz (Please note time)
"The Spiritual Life"

Each class will begin with Introductory Theosophy and then specific topic.

We are fortunate to have two experienced teachers conducting classes this year, and both are former Presidents of the Society as well.

Mayre has been a member of the society since 1967 and holds BS & MA degrees and is a former English teacher. Mayre has conducted classes relating to theosophy and spiritual disciplines. She is also well known for her spiritual portraits depicting both physical likeness and inner most aspects of an individual.

Judy has been a member of the society since 1971 and is a teacher of the Montessori method of teaching small children. She has conducted some of our classes in the recent past.

Both members have travelled extensively, Mayre to Europe, Egypt, India & the Soviet Union, and Judy has made a trip around the world. Mayre and Judy have each lectured publicly for the Society in the past.

The classes promise to be interesting and informative. Classes are held in the lodge rooms and are free of charge, open to everyone. Please join us for discussion and fellowship. Everyone is welcome!

* * * * *

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(continued from Page Seven)

Man has a long past behind him, during which he has received many experiences, both pleasant and painful, and from which he has gathered materials and built them into mental and moral qualities. The character he is born with is thus self-made, and it marks the stage he has reached in evolution.

The role of the Self in developing man's faculties, unfolding his latent powers, cultivating his qualities, and building his character, awaits his recognition. For until he accepts himself as the product of his own efforts, the future holds little hope of rapid advance. The wise man remembers in his studies that he is building for eternity, and will realize that it is how he acts that determines his progress on the path of evolution.

He should leave this life satisfied with having learned something of value, with the knowledge of having fulfilled his mission on earth, achieved his objective or realized his life's ambition, and of having made some progress in evolution. But most people do not make the required effort nor do they see any need for self-improvement; they are content to remain as they are and so they miss a great opportunity.

Men have yet to grasp the importance of living, to awaken to the meaning and worth of life, and to realize the profit to be gained by applying themselves to the task of fulfilling their purpose on earth.

After death, the evolution of the self continues in much the same manner as on earth. Death in no way changes the nature and character of the person, and the conditions in which he now finds himself are precisely those which he has created for himself by his thoughts and actions on earth.

The astral planes serve the same purpose as the earth plane--of providing an environment suitable for the needs of the Self to gain the experience required for the further unfoldment of its latent potentials and for the building of character. Progress consists in advancing from one plane to another as the Self becomes capable of responding to the vibration of that plane.

The *Self* is destined to eventually become an *Adept*.

The question is WHEN?

(from *The Theosophist*, October, 1984)
Mr. Harris is a member of the Australian Section

THE CALL TO THE HEIGHTS --- Guidance on the Pathway to Self-Illumination by
Geoffrey Hodson, The Theosophical Publishing House, Wheaton, Illinois, 1976
(continued from the last issue)

Chapter 27 - CLOSE TO PERFECTION

In olden days, passage through the degrees and grades of the Lesser and the Greater Mysteries was granted after quite serious psychological tests. Courage and the ability to conquer fear, simple virtue, and a control of sexuality were included, as also was a certain interior determination to proceed. In later and in present times, however, these tests become almost entirely psychological and moral, though a measure of physical self-mastery is demanded.

Adverse karma is precipitated during certain cycles and incarnations. In consequence, on occasion physical conduct is unpreventable followed quite quickly--immediately in the same life sometimes--by appropriate reactions that normally would have been experienced in a future life. Karma takes on what might be described as a "whip-lash" quality, so speedily do effects follow upon causes. The main issue, however, becomes increasingly a moral one. Furthermore, the demands can be exceedingly subtle, thereby testing the moral fiber of the aspirant through and through, as it were. Such qualities as complete straightforwardness, the refusal to depart from strictly honest and undeviating correctness, must be displayed, there being no room for the opposite in the character of the initiate and would-be Adept. *Arhats* (Pali - "One worthy of divine honors." An initiate of the fourth degree.) and Adepts do not "play" with truth. Righteousness--in the best meaning of that word--and utter straightforwardness quite naturally become established characteristics. High Initiates such as these must themselves be the very incarnation of those qualities. Instead of showing them forth according to the older methods included in term, *chivalry*, they have become embedded, as it were, or are immovably present in the very heart, soul, and nature of the high Adepts.

In modern days and according to standards which have become acceptable in certain matters--diplomacy, politics, and business for example--a certain flexibility is manifest while negotiations are afoot. This dishonesty for the purpose of some possible later benefits to oneself or to others must have no place whatever in the motives, character, and conduct of the Adept-in-the-becoming. These demands should not, however, be regarded as made by officials in the temples of the Mysteries but simply and naturally result from the aspirant's decision and consequent action to move forward in evolution at a deliberately hastened speed.

The Personage-to-be has always been potentially present in the Monad at its own divine level. It must now be "hatched out" from within the reincarnating Ego in the Causal Body--vehicle of the Monad on the plane of the abstract intellect. In egg-production, hatching, and bird-rearing, it is important that the shell provide a complete and safe enclosure. In the present instance the shell is represented by the moral qualities, which bestows upon them grave importance. Should the shell become broken before the embryonic Adept is sufficiently developed to emerge and rightly unfold, then failure or at least greatly delayed development becomes inevitable. Hence the accentuation of morality in all literature and ceremonial of the highest idealism.

This leads to the greatest and most difficult to develop of all such characteristics, namely that of selflessness, which ultimately culminates in the total absence of qualities normally associated with the self. Hence, in all valid expositions on the subject of the path, not only is total unselfishness in motive and conduct understood, but still further the complete absence of any sense whatever of existing as a self-separate individuality is demanded. Unless this is achieved, at least to a certain high degree, then failure is almost certain to occur at some point. Symbolically, the "egg-shell" must prove perfect if the "chick" is successfully to issue forth as the manifestation of the germinal Adept present within the Monad of every human being. Because of this inward Adept-presence, and of its total significance in undertaking hastened evolution, all externals increasingly decline in significance. At the same time, that which is within--which philosophically includes everything--steadily increases in importance until it occupies the complete field.

When one is this near to the goal, ministrations benefiting others have long overbalanced their opposites. Therefore, karma automatically plays into the hands of the initiate. Earthly conditions "collaborate" in the fulfillment of spiritual purposes--an available ashram life, for example.

Overwhelmingly favorable karma makes possible that which under ordinary circumstances would be entirely impossible. These favors, seemingly granted by Nature herself, contribute to the successful closing of the Monad's career as a human being and carry it into the superhuman kingdom. The advantages include unusually good health for the body throughout most of the last purely human life. This means that, apart from obedience to normal rules, little or no time and energy need be devoted to the maintenance of reasonably good health. In consequence, almost the entire attention and thought-power may be directed toward monadic transition from the human into the superhuman kingdom of nature.

Adept--and therefore quite perfect--aid is freely available, and circumstances almost miraculously contribute to success. Finance and family responsibilities no longer hinder the Arhat as he or she ascends the final stages of the steeply upward pathway to adeptship. On the contrary, rather than obstruct, these conditions quite harmoniously and naturally provide physical as well as superphysical aid. Externals thus being favorable, the almost fully developed Adept begins metaphorically to break the "shell" by "pecking" from within, while every care is provided for from without. Nevertheless, since in terms of evolutionary sequences, the whole procedure is unnatural or racially premature, all possible assistance is necessary. A great light shines out from within the mind of such a one and deepening understanding is born. This leads to freedom from the mental restrictions of time and into states of awareness, which for want of appropriate words, can but be named "eternal." The mental glance no longer strays, even momentarily, and tendencies to withdraw into forms of self-protective isolation no longer arise. These and all other so-called temptations are no longer responded to. Even inclinations to resume associations with others who in former lives were very close and even intimate have no power to deflect the aspirant from the chosen path.

In all things, the consciously initiated one has become first and foremost an occultist, (a student of the "hidden" powers, forces, and intelligences in nature). Although still living and active in the physical world, with its visible and separate beings and forms, he or she becomes increasingly aware of the Life Principle of which all forms are temporary and ever-changing embodiments. He thus contacts his fellow human beings from the point of view of their unfolding germinal faculties, (the masculine pronoun is used for convenience alone, there being no sex discrimination in the occult life). All impacts upon them are carefully designed to aid, increase, and speed up all the evolutionary processes which mysteriously and even magically are occurring within the objective persons, however little they may be aware of the fact.

From his occult seniors and by their aid he learns that he in his turn continually grows. His stature, powers, faculties, and auric emanations increase, as he rapidly ascends the great ladder of life. He in his turn similarly ministers to all those who seek his aid. An individual who is illumined finds groups of others who accept and adopt him as one of themselves. Opportunities to encourage, teach, and heal arise and are successfully responded to. Spiritually and occultly empowered and inspired, he brings back to the right track those who have strayed, teaches those who are seeking knowledge, and becomes a healer of his fellowmen. Such redirection, inspiration, and the restoration of health are all founded upon recognition that the outer physical person is a vehicle for an inner invisible being. Errors, lack of understanding, and bodily incapacities of varying degree are appraised largely with an eye to the inner man and its working relationship with the outer self; for it is largely in that psychological region that so many human difficulties have their source.

The state of consciousness associated with initiation into the Greater Mysteries becomes far more powerful in its interior effects upon others than it had been during the pre-Initiate stage. As earlier described, Initiation, in its various significations thus bestows upon the recipient a very considerable addition of power to affect others, and therefore also greater responsibility. Indeed, strange though this may sound, one may say that each of the Great Initiations not only empowers and quickens the evolution of initiates but also *links* the initiated Egos more intimately with the inner Self of all their fellowmen. Thus the newly initiated one will tend to feel a continually deepening sense of unity with others. However, the mystic union may not at first become a fully conscious realization. True, non-initiates also both pass through and proclaim--in poetry, for example--the mystical union, but this is inclined to be irregular, to present itself to the mind and then withdraw. After initiation, awareness of unity becomes increasingly permanent.

Even in the earlier phases of experienced oneness, an interior life is lived, The relatively external and the deeply interior ultimately become blended into a single state of consciousness and being--one mode of existence. It is as if unity with the One Life in all is the well or spring from which the waters of life are drawn, and

active expression of deeply compassionate concern is the natural direction in which, under gravity, that water inevitably flows. This inner life--whether interiorly penetrative or outwardly expressed--is lived quite spontaneously, as when water from a fountain descends into the surrounding pool and from there again arises and falls in continuous flow.

While in much earlier periods of human life on this planet--during Atlantean times, for example--this development, being so to say very abnormal, was more difficult; time required for the closing phases was longer, and anything like immediate success was much less to be expected. Since then, the human race has marched onward along its evolutionary road. Gradually success became more facile and less threatened by failure or delay. Today and in the future the major change is proving to be an increase in the number of spiritually awakening Ego-personalities. These seek escape from the imprisoning past and present and deliberately hastened attainment of that true freedom which can be experienced only when the stature of an Adept has been achieved. The past thus assists them through favorable karma, the future beckons, and the present may see the emergence of a "new" inhabitant of the earth--a self initiated, perfect human being.

(to be continued)

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"The Seed of God is in us. Given an intelligent and hard-working farmer, it will thrive and grow up to God, whose seed it is; and accordingly its fruits will be God-nature. Pear seeds grow into pear trees, nut seeds into nut trees, and God seed into God."

Meister Eckhart

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FAITHFUL ECHOES OF ANTIQUITY

The doctrines of Theosophy are simply the faithful echoes of Antiquity. Man is *Unity* only at his origin and at his end. All the Spirits, all the Souls, gods and demons emanate from and have for their root-principle the SOUL OF THE UNIVERSE--says Porphyry (*De Sacrifice*). Not a philosopher of any notoriety who did not believe (1) in reincarnation (metempsychosis), (2) in the plurality of the principles in man, or that man had *two* Souls of separate and quite different natures; one perishable, the *Astral Soul*, the other incorruptible and immortal; and (3) that the former was not the man whom it represented--"neither his spirit nor his body, but his *reflection*, at best." This was taught by Brahmins, Buddhists, Hebrews, Greeks, Egyptians, and Chaldeans; by the post-diluvian heirs of the pre-diluvian Wisdom, by Pythagoras and Socrates, Clemens Alexandrinus, Synesius, and Origen, the oldest Greek poets as much as the Gnostics, whom Gibbon shows as the most refined, learned and enlightened men of all ages (See *The History of the Decline and Fall of the Roman Empire*, chap. xv). But the rabble was the same in every age: superstitious, self-opinionated, materializing every most spiritual and noble idealistic conception and dragging it down to its own low level, and--ever adverse to philosophy.

("Theories About Reincarnation and Spirits", *BCW*, VIII, p. 198)

Taken from *The Eclectic Theosophist*, Point Loma Publications

March/April, 1991

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Make a habit of regularly observing the universal process of change; be assiduous in your attention to it, and school yourself thoroughly in this branch of study; there is nothing more elevating to the mind. For when a man realizes that at any moment he may have to leave everything behind him and depart from the company of his fellows, he casts off the body and thenceforward dedicates himself wholly to the service of justice in his personal actions and compliance with Nature in all else. No thought is wasted on what others may say or think of him or practise against him; two things alone suffice him, justice in his daily doings, and contentment with all fate's apportionings. Every care, every distraction is laid aside; his only ambition is to walk in the straight paths of law, and by so doing to become a follower of God.

Marcus Aurelius

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It is good to see ourselves as other see us. Try as we may, we are never able to know ourselves fully as we are, especially the evil side of us. This we can only do if we are not angry with our critics, but will take in good heart whatever they might have to say.

Mohandas Gandhi

THE SELF EVOLVES

Bert Harris

'There is a plan,' says C. Jinarajadasa, which men can understand, and to comply with which is their highest purpose in life. That plan is evolution.'

Evolution may be defined as 'The doctrine that the lower forms of life rise to higher forms. It is the law of growth and progress by which the Self rises to a more advanced state and, in the process, grows, unfolds and develops its latent potentials.'

The 'Self' is one's own person--an individual with its own character and personality. The Self is all that constitutes the 'I'. It is part of the Universal Spirit (the source of all life and intelligence) that has attained the ability to act as an individualized expression of that life. It is the living principle in man. It evolves through natural development and by the unfoldment of its latent potentials. To know this Self is the goal of human endeavour.

The Self left its home on the astral planes for a brief sojourn on earth by incarnating in a physical body which it animates with its life. It is then the intelligence associated with the life-form which directs the body in the performance of its many activities. The Self is now functioning as a man.

Man's rise from the animal stage was accompanied by the appearance of faculties not always apparent in his animal forebears. It was these that enabled him to observe, think, imagine and visualize, to memorise and reason, and to plan, build and construct, and that brought about his separation from the animal. The appearance of faculty, then, is the inevitable result of the evolutionary processes and man's future depends on the progress he makes in developing his faculties now.

When developed, man may pierce the veil of the personality and see his real Self which lies beneath the physical exterior. He may observe the motives and ideals that dominate his thoughts and influence his decisions, observe the causes of effects yet to be reaped, and foresee future events. Flashes of insight will bring illumination and further knowledge.

The Self develops these faculties through successive incarnations on earth following the principle which guides the evolution of life. Understanding of life's purpose follows, and the truth is finally gained of the Self as Being--that which evolves.

Two ways of studying evolution are open to us--the scientific and the occult. The scientific method is to observe and analyse that which is observed. The occult method is to investigate the life within the form which lies beyond the stage of ordinary knowledge.

For a correct understanding of the subject, the difference between 'life' and 'form' must first be understood. Life is the universal essence which gives everything its existence. The form, or physical body, provides this life with the means of functioning in conscious relationship with the earth; through which it experiences physical existence. The form is short lived and perishes; the life that animates the form is immortal and survives the death of the body; this life is the 'Self'.

On completion of its term on earth, this Self stays for a time in the astral planes where it consolidates its knowledge and incorporates its gains into itself before seeking rebirth in another body. This is 'the cycle of rebirth' or 're-incarnation'. This cycle has functioned since the beginning of physical manifestation. Each incarnation is an advance on the preceding one and raises the Self on the evolutionary scale.

The Self, then, incarnates in order to further its evolution by experiencing life on the earth plane where conditions provide it with a suitable environment for expressing itself as an individual. Man's purpose on earth is fulfilled through learning its lessons by unfolding and developing his latent potentials and by building his character.

EXPERIENCE

An experience is something we receive, undergo or endure, and from participation in which we become conscious of the nature of a thing, state, or condition. Man learns principally through his experiences and the conclusions drawn therefrom become his knowledge. When a man is able to extract the lesson inherent in an experience, he is learning. To speak from experience, then, is to claim acquaintance with the subject.

Man learns by responding to the conditions imposed on him; through sense perception he makes contact with the world around him and learns its nature, its

activities, and the laws that govern life and growth. He perceives, interprets, accepts, resists or rejects the effects arising from the experience received. He also learns through force of circumstances, from necessity and desire.

Eventually man receives all the experiences, good, bad and indifferent, that this earth has to offer: he experiences fulfilment and frustration, failure and success, joy and sorrow. When he is neither depressed by failure nor elated by success but is able to maintain a state of mental balance at all times, he is able to assess the value of each experience correctly.

Thus, all experience is educative since it imparts knowledge; it also unfolds faculty. Both processes assist in our 'becoming'. For we are today the product of our past efforts, and from the experiences now being received we are moulding our characters and building the Being we shall be tomorrow.

The products of experience are garnered during our lifetime and worked up into intellectual faculty and consciousness so that a child is born with his past experiences transmuted into mental and moral tendencies and powers. This is their purpose--the reason why they were given to him--for there is no substitute for experience.

Every experience has an abiding significance and adds to the sum total of our wisdom. We live and we learn; we live to experience and we learn from the experience. Hence, to evade an experience or to regret it is to arrest our development; when this truth is recognized, the hardship and suffering endured receive a different evaluation. Experience will eventually achieve its intended purpose, which is the education of man.

UNFOLDMENT

To unfold is to open up whatever is folded, to expand and develop it. All forms of life evolve and, in the process, grow, developing their capacities and unfolding their potentials.

This action of unfoldment can be observed in a flower. Observe the growth of a rose bud. Day by day it expands until the petals open and unfold into full bloom, attaining the degree of perfection possible for its kind. Each stage is a distinct step forward, yet the process of its unfoldment can be observed as a gradual but continuous effort in which it brings to fruition its latent potentials. All that the rose bud is capable of becoming is already within it in an unmanifested state.

Man follows the same process: he grows, develops his capacities and unfolds his latent potentials, mainly through the stimulation he receives from the play of the environment upon him as he works towards the achievement of perfection. The realization of this fact changes his whole outlook on life for he now sees a purpose in living and a reward for effort. The possession of this knowledge becomes an inducement for him to improve himself, to develop his intellect and to strengthen his character, for he now sees the result of his efforts--an advancement in his evolution.

The self unfolds these powers through successive incarnations on earth in accordance with the law of evolution. When qualified for the task, by the development of the necessary faculties, man may observe what he has unfolded in past ages, may realize what he is unfolding in this present incarnation, and foresee, to some extent, the unfoldment that lies ahead of him.

It will be readily seen, then, that man unfolds aspects of the Self in many different ways, ever bringing into being the powers latent within him. It will be seen, too, that all that happens to him is a means of expanding the Self, of opening his mind, and of stimulating his responses to the higher forces acting upon him. Nature ever helps man, and he who will cooperate with her sees opening before him ways for the promotion of a greater understanding of life and the Self, until the Self is realized as Being, *that which unfolds*.

CHARACTER

The word 'character' applies to the moral qualities that determine the way a person thinks, feels, and acts in relation to the principles of right and wrong. In character, we observe the influence of conscience, of our moral sense, which becomes an overriding force in determining our choice of what we should and should not do. We build our character by adding to our nature the moral gains made in each incarnation. These are the result of successfully dealing with experiences that put our principles to the test.

(Please turn to Page Two)

A KEY TO EACHFred Morgan

(from *The Theosophist*, August, 1990, originally printed in *The Theosophist*, 4/58)

. This habit of observation and constant awareness does not come without effort, for we are carried hurriedly along the stream of life--it must be encouraged. The reading of theosophical works is a very important part of learning but if it is not supplemented by deliberate and constant interpretation of the forces at play around us we shall retain the characteristics of the follower and not the pioneer. Let us take an example. The tendency when we are alone is to reach for a book--to lose ourselves in reading. Then do not reach for a book but be lonely--refuse to escape. Now we become vulnerable to creative experience, we give ourselves an opportunity to observe ourselves in action under the pressure of loneliness. We may try various forms of escape, say, in the arts or watching TV. Avoid these, too. Let us look upon ourselves from without and think of what we really are. We are eternal spirits, sparks of the divine, expressing themselves through dense layers of matter, through thought and feeling, and when we suffer from loneliness or something else--we face ourselves. We may vary such experience in a thousand different ways as we go through life seeing things with broader perspective. Life becomes more intriguing as we penetrate still deeper and we can measure our spiritual stature by observing our reactions to challenge as we move about in the world of affairs. We do not progress rapidly by living tightly in a conventional pattern of activity, theosophical or otherwise.

An alert Theosophist is an adventurer, an explorer--a rebel. He is ardently interested in understanding life besides being learned. Only by living vulnerably to some extent does the opportunity come to move forward rapidly. Such a way of living is not easy, for we shall swim against a strong tide of folly and conformity. The world demands that we fit into proper patterns, everything tends to press us into a conventional mould, especially in seemingly small matters, and if we do not deliberately become rebels we may spend many lives as creative and inspiring as pressed flowers in a book. Should we be alarmed at the thought of being a rebel? He is usually a very well-behaved citizen but different inside--things are happening beneath the surface. He is fluidic and receptive to spiritual impulse. His vehicles of consciousness undergo constant change as the old is cast out and the new invited. This is important, the casting off of what has passed and being alert to the significance of what happens in the present moment.

. The Theosophist knows to some extent the nature of the universe and man's amazing role within it. He should see the futility of fear-bound patterns and realize that nothing can assail the fortress of his inner and infinite Self. What may be lost is of no significance. We visit these lower regions for comparatively brief periods in transient vehicles of consciousness. Then shall we with such desperate measures and careful calculations seek to secure them within a pattern that resists the Infinite and stifles the impulse from above? In so securing a worldly pattern and neglecting the Spirit we make sure to return to this pattern in a future life like small children to rows of desks and monotonous reactions. The beauty of this theme, the idea of living creatively, lies in the way of constant opportunity. With this we fear neither failure nor frustration--they are a part of the game. Each moment presents a different picture and varying pressures that previously the embracing stream of discordant life distorted. We may watch how closely through subtle fears we follow the pattern of our life and then try to disrupt the pattern with intelligence and discrimination. Perhaps we succeed in showing affection to those who had not previously inspired it; not because we think we should, but because our knowledge of the oneness of life now has a deeper and more immediate meaning--it has touched the heart. Or perhaps we are gradually learning the deep spiritual value of silence, and occasionally succeed in refusing to be drawn into idle and sometimes vicious chatter. Should we not, too, in idle moments, contemplate other spheres of evolution?

. . . To understand--that is the point! How shall we understand these parts of life that bring regret and tears if we fail to see life as it really is rather than through mirrors that distort them? These mirrors reflect somewhat the past and future, for they are of the mind's creation in defence of separateness and its security. . . . We are not conscious of our mirrors that distort. It is the way we have been observing things for ages and it is not easy to lay them aside. They are a part of the personality and must be made enduring and secure. True, we do change these mirrors that distort, and feel each time a change is made that now we are nearer to the truth. . . . Most certainly Truth is the hardest thing to come by. For untold centuries the keenest minds and strongest spirits have probed the recesses of man's peculiar nature and before ten thousand inviting doors the sublimest words have failed to prove themselves the open sesame. None may pass through these doors upon another's word or sign--each has his secret key for which there is no duplicate.

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